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S E R M O N

P R E A C H ' D 12

The 27th of *November*, 1713.

In Commemoration of

The Great and Dreadful S T O R M

In N O V E M B E R, 1703.

In which some Account is given of the Damages
sustain'd; And the Advantages of calling it
again to Remembrance.

*Publisch'd at the Desire of several Gentlemen who
annually observe that Day.*

By BENJAMIN STINTON. K

The Second Edition.

L O N D O N;

Printed by J. DARBY in *Bartholomew-Close*, and Sold
by A. BELL in *Cornhil*, J. BAKER at *Mercers-
Chappel* in *Cheapside*, J. BROWNE and A. DODD
without *Temple-bar*. M. DCC. XIV.

(Price Four Pence.)

SEERMON

PREACHED

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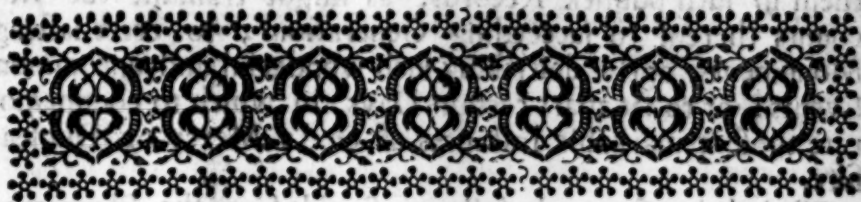


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A
S E R M O N
P R E A C H ' D

November 27. 1713.

JEREMIAH LI. 15, 16.

He hath made the Earth by his Power, he hath establish'd the World by his Wisdom, and hath stretch'd out the Heaven by his Understanding.

When he uttereth his Voice, there is a multitude of Waters in the Heavens, and he causeth the Vapours to ascend from the end of the Earth; he maketh Lightnings with Rain, and bringeth forth the Wind out of his Treasures.



THE Jews, who were God's peculiar People, and had the true Religion establish'd amongst them, were more careful than any other Nation to preserve the memory of such things as were remarkable and extraordinary; not only those that were great and common Blessings, but also those that were dreadful Calamities and heavy Judgments upon them,

The usual Course they took for this, was, either to enter them in such publick Records, as might transmit the Accounts thereof to succeeding Generations; to erect lasting Monuments, aptly describing such wonderful and uncommon Events; or to set apart certain Days, in which to commemorate those remarkable Instances of God's Mercy or Displeasure.

Their being so wonderfully preserv'd from the Plagues of *Egypt* (a), and deliver'd out of their Bondage in that Country, was, by Divine Appointment, to be annually commemorated by the Feast of Passover, throughout all their Generations.

Their miraculous Preservation from Famine in the Wilderness, when God rain'd Bread out of Heaven for them, was to be kept in perpetual remembrance, by laying up a Pot of Manna (b) in the Ark of the Lord.

The dividing of the Waters of *Jordan*, after such a supernatural manner, when they stood up in heaps, to make way for the twelve Tribes to pass over into the Land of *Canaan* (c), was to be perpetuated, by the setting up of twelve Stones upon that part of the happy Shore where they first incamp'd.

And as they took care to keep Memorials of these great Mercies, for the Honour of their God, who had appear'd so wonderfully in their favour, and to excite themselves to Gratitude and Thankfulness, who had receiv'd such uncommon Benefits; so they did as carefully preserve the Memory of those great and dreadful Judgments which had fallen upon them, and kept Days annually on that account, wherein to humble themselves under the mighty Hand of God, and deprecate the like Instances of his Anger for the future.

A Day was kept every Year, in remembrance of the besieging of *Jerusalem* by the *Chaldeans*, which prov'd so fatal in the end to the *Jewish* Nation. Another Day was observ'd in memory of the Great Famine in *Jerusalem*, when their Enemies lay encamp'd before it. A third was observ'd, for commemorating the Destruction of that Holy City, and the Temple of God in it. And the like was done in memory of the slaying of *Gedaliah*, on whose Death follow'd the Dispersion of the *Jews* (d.)

All these Fasts were observ'd for seventy Years successively, upon the very Months, and probably Days, in which

(a) Exod. 13. 8, 9, 10.

(b) Exod. 16. 33.

(c) Josh. 4. 5, 6, 7.

(d) Zech. 8. 18, 19.

these Events happen'd. We don't find indeed, that the Observation of these was by any special Command from God, but flow'd from their deep Sense of his great Judgments upon them for their Sins; and in conformity to that general Rule which they had receiv'd, *to remember the marvellous Works which God had done, the Wonders, and the Judgments of his Mouth* (e). And after their Deliverance out of this seventy Years Captivity, God does not blame them for keeping these Days so long in commemoration of his Judgments, but for not observing them after that religious manner which they ought to have done: *When ye fasted and mourned in the fifth and seventh Month, even those seventy Years, did ye at all fast unto me, even unto me?*

From all which we may plainly see, that as the Custom of commemorating past Mercies or Judgments is agreeable to the Dictates of Nature, and what has been the common Practice of all civiliz'd Nations in the World; so likewise it is approv'd of by Divine Revelation, and greatly promoted wherever that obtains.

It is in compliance with this laudable Custom, that we are call'd together at this time, to be put in remembrance of that great and terrible Judgment, with which it pleas'd God to visit these Northern Nations but a few Years since.

I mean, that great and violent Storm of Wind, which happen'd on this Day ten Years: A Calamity so uncommon in these Parts of the World, and so very severe upon this Kingdom in particular, that it ought not quickly to be worn out of our Minds, at least till we have reason to hope it has brought about such a national Repentance and Reformation, as may prevent the like, or greater Judgments from falling upon us.

As this is the pious Design of our coming together, so the Words which I first read, were recommended to me as a proper Subject on this occasion, in which the Prophet gives us such a large and particular Account of the wonderful Works of God.

He hath made the Earth by his Power, he hath establish'd the World by his Wisdom, and hath stretch'd out the Heaven by his Understanding.

When he uttereth his Voice, there is a multitude of Waters in the Heavens, and he causeth the Vapours to ascend from the end

(e) 1 Chron. 16. 12.

of the Earth: He maketh Lightning with Rain, and bringeth forth the Wind out of his Treasures.

In speaking to these Words, I shall endeavour,

First, To give a brief Explication of the several Instances here mention'd of the Divine Power and Wisdom.

Secondly, To shew what was the Scope and Design of the Prophet, in making such a large Enumeration of the wonderful Works of God.

Thirdly, I shall more particularly explain and improve to our present Purpose the last-mention'd Instance of God's Power; namely, that he *bringeth forth the Wind out of his Treasures.*

First, Let us take a short View of the several Instances of the Wisdom and Power of God here given.

And as we find the Style in which the Prophet speaks to be very Lofty and Noble; the Works of God, which he mentions, to be exceeding great and wonderful; so the Method in which they are laid down is very just and natural. He begins, *First*, with the making of the Earth; then proceeds to the establishing of it in its Place and Order; and after this, to the stretching out of the Heavens round about it. From the Works of Creation, he goes on to shew how the same God governs all natural Causes; and by a wise Providence orders and disposes all the Accidents of those things which he hath made: Asserting, that the Thunder and the Lightning, the Rain and the Dew, together with the Wind, are but the Treasures of his Magazine, and are brought forth by his Direction.

So that we have here a very elegant Description of God, both as the Creator and Sovereign of all things: 'tis He that first gave Being to this visible World, and all the Ornaments and Beauties in it; and 'tis He that governs and rules the same; directing by his Power and Wisdom the most secret Causes and wonderful Events of natural things.

But a more particular Consideration of these things will be very useful, both to impress upon our Minds an awful Sense of the Divine Majesty, and raise in us a just Admiration of his wonderful Works.

And the first thing which the Prophet asserts of God, is, That he hath made the Earth by his Power; by which he does not only ascribe the Creation of the Earth to God, but declares that his making of it is a great Instance of his Almighty Power and Omnipotent Arm,

And

And that it is so, will appear, if we consider that he had no pre-existent Matter to work upon, but drew such a vast and solid Body, enrich'd with so many useful Qualities, and adorn'd with so many Beauties, out of nothing. The greatest and wisest Artificer amongst Men must have something to work upon, or his Skill signifies nothing: tho he may be able to produce admirable Pieces of Workmanship from mean and little things, yet still it must be from Matter created to his hands: for tho he may give Matter a new Figure, and turn it to variety of Forms and Uses; yet he cannot produce the least Mite or Atom that was not in being before. But such is the Almighty Power of God, that he made all things out of nothing.

If we consider again, that he had no Instruments to work with, nor any Assistants to help him in this great Performance, but did all by his own Agency; this still displays his infinite Power. *I am He* (saith God) *that maketh all things, that stretched forth the Heavens alone, and spread abroad the Earth by my self* (a). And as he was the sole Agent in this Work, so he did it with the greatest Facility and Ease imaginable. The Productions of Men, especially those that are most rare and excellent, are commonly brought forth with great Labour and Toil. They must rack their Brains, and spend their Strength before they can make things answer their Design, and accomplish what they undertake. But this stately Fabrick of the World, with all the Necessaries and Ornaments of it, with all the Treasures and Inhabitants upon it, were made by the single Word of God, or the pure Act of his Will. He said, *Let there be Light, and there was Light.* He said, *Let there be a Firmament, and let the Waters be gather'd together into one Place, and it was so.* He said, *Let the Earth bring forth Grass, and Herb yielding Seed, and the Fruit-Tree yielding Fruit after his kind, and it was so* (b). *He spake* (saith the Psalmist) *and it was done; he commanded, and it stood fast* (c).

Nor did he require a long Succession of Days and Years to bring forth and finish such a glorious Piece of Workmanship: for the Heavens and the Earth were by his Power instantly brought into Being; and upon his giving forth the Command, whatever he said was immediately so: And tho six Days are said to be taken in the formation and disposing

(a) Isa. 44. 24.

(b) Gen. 1. 3, 6, 9.

(c) Psal. 33. 9.

of all things; yet 'tis reasonable to conclude, and seems probable from the Account *Moses* gives of it, that in each Day, upon the very instant that the Divine Word went forth, the Works of that Day were done.

How great then is our God in Power, and how wonderful is he in Working!

2dly, The next thing that follow'd the Creation of the Earth, is the establishing of it in its place, and fixing the several Orders and Uses of those things in it: and this is the second thing taken notice of by the Prophet. As he made the Earth by his Power, so he hath establish'd the World by his Wisdom.

By which I understand either his fixing this Terrestrial Globe in its present Center, or his settling that necessary and wise Order which appears in all natural things.

He hath establish'd the World by his Wisdom; *i. e.* after he had by his Almighty Power created this vast Globe of Earth, he wisely fix'd it in its Center; or, to use the Scripture-Phrase, *hath founded it upon its Basis* (d).

And this has always been mention'd, both by Sacred and Profane Writers, as one of the great and most wonderful Works of the Creator; to fix such a great and ponderous Body of Earth and Water, as that under us, in such an empty Space, and without any visible Support, being surrounded with nothing but the thin and pliant Air. *Job* makes mention of it with Admiration, saying, *He stretcheth out the North over the empty place, and hangeth the Earth upon nothing* (e).

We should count him a very great Artist, that could cause but a small Weight to hang in the Air without any thing to sustain it. But how great is the Wisdom and Power of this Divine Agent, who causes such a vast Globe of heavy Earth and Waters to hang as a Ball in the midst of the Air, which is so thin and weak of it self as not to support the lightest Feather?

Of such a prodigious Bulk is this Terrestrial Globe, that it is computed by Mathematicians (f) to contain above two Hundred and sixty Thousand Millions of Miles solid Content: Now every Yard square of this contains several hundred Weight. Who then can compute the vast Weight of the whole Globe, or conceive how it should hang for so many Ages in

(d) Psal. 104. 5.

(e) Job 26. 7.

(f) *Derham's Physico-Theology*, Book 2. chap. 2.

the empty Space? What less than an Infinite Power could erect such a vast and stately Fabrick out of nothing; and what but an Almighty Arm can uphold such a prodigious Weight in the airy Region?

If it has either a Spherical or Globular Motion, or both, as is now generally suppos'd; yet for near six Thousand Years it has never fallen from that Center in which the Almighty Maker at first fix'd it, nor made one irregular Slip, either in its Diurnal or Annual Motions: so equally is this Globe poised on every side, and so wisely is every thing *order'd in Number, Weight, and Measure* (g).

And this Situation of the Earth is not only an evidence of the Almighty Power of him that establish'd it; but also an Instance of his unsearchable Wisdom and Goodness: nor is it more wonderful to see so vast a Globe hang upon nothing, than it is beneficial and necessary to the Inhabitants that live upon it.

For by this means the several Parts of it lie open to the heavenly Orbs that are round about it, and equally receive the Benefits of Light and Heat from them; without which the Earth could not be fruitful, nor its Inhabitants enjoy either Health or Life.

And by the hanging of the Earth in this empty Space, and at such a due distance from all other solid Globes, there is a free and constant Motion of the Air round about it, to keep it clean and pure, to purge away the noxious Vapours that arise from the Earth, to nourish the Fruits of the Ground, and to render the Air fit for Perspiration, without which neither Man nor Beasts could live in it. Justly therefore does the Prophet say, *he hath establish'd the World by his Wisdom.*

But then by establishing the World may also be signify'd, that regular Order in which all natural things are fix'd, and that powerful Instinct which God hath plac'd in them, by which they are both fitted and inclin'd to the several Purposes for which they were made. How has the wise Creator made one thing subservient to another, and establish'd an admirable Order throughout the Whole?

The dividing of the Waters from the dry Land, and fixing just Bounds and Limits to both, appears to be the Work of a great and wise Agent; for who else could make such a handsom and useful Distribution of Earth and Water, and so

justly poise both? Who but the Almighty could set Bars and Doors to the great Ocean, and say, *Hitherto shalt thou come, but no further; and here shall thy proud Waves be stayed* (b).

The Unevenness of the Ground, which to some may seem a Defect, is wisely order'd by Him that at first dispos'd all things, either for Ornament or Profit; either for the Beauty or Convenience of the Universe: the Hills arise, and the Valleys descend to the Places the Lord hath appointed for them, and *the Mountains are set fast by his Power* (i).

Some Parts of the Earth do, by the Law of natural Instinct, engender rich and useful Minerals; others bear Trees for Fruit or Timber; and other Places send forth the green Herb and tender Grass: some parts of it are hard and rocky, to afford us Materials for Building; others are more soft and open, that they may be cultivated to bring forth Fruit for Man and Beast.

From all which it must be infer'd, that this excellent Order, and these regular Productions, were at first establish'd by some Agent infinitely Wise. *How manifold are thy Works, O Lord! in Wisdom hast thou made them all: the Earth is full of thy Riches* (k).

3dly, The Prophet having asserted the Power of God in making the Earth, and his Wisdom in establishing the World, proceeds next to declare his Understanding in stretching out the Heavens round about it. From observing the Power and Wisdom of God that appears in the earthly Globe under our Feet, we are directed to turn our Eyes upward, and behold that vast and magnificent Arch that is spread over our Heads; and from the Richness of its Furniture, and the Variety of admirable Objects that appear in it, we must needs conclude, that it was rear'd by an omnipotent Arm, and fram'd by a Being of infinite Understanding.

Those two great Luminaries that interchangeably govern the Night and the Day, do, by the Magnitude of their Bodies, their constant and regular Motions, their kind and useful Influences, loudly proclaim the Wisdom of their Maker.

And not only the Regularity of their Motions, but their due Distances from this Terrestrial Globe, bespeak them to have been plac'd where they are by an infinite Understanding. If the Sun, in its present Magnitude, were to come as near us as

(b) Job 38. 10, 11.

(i) Psal. 65. 6.

(k) Psal. 104. 24.

the Moon, it would soon set the World on fire, and turn the Earth, with all its Inhabitants, into Ashes: Or if the Moon, which supplies us with a faint and borrow'd Light in the other's Absence, had been fix'd at such a vast distance as the Sun is, it could have been of no service to us. But their wise Creator has given them their proper Magnitude, and plac'd them at such convenient Distances, as to prevent their hurtful Aspect; and yet so near, as to render them both pleasant and profitable to us.

That vast, and almost infinite Number of Stars, which bespangle this heavenly Arch, do likewise declare the Bounty and Magnificence of their Maker.

"He has (says a very Polite (l) Author) cast them about the Skies, as a magnificent Prince either scatters Mony by hand-fulls, or studs his Clothes with precious Stones."

If we imagine with some, that these Stars (which, considering their vast distance, must be of great Magnitude) are so many Worlds like the Globe we dwell upon; "Then (says the same ingenious Author) how Potent and Wise must He be, who makes Worlds as numberless as the Grains of Sand that cover the Sea-shore; and who, without any Trouble, for so many Ages governs all these wandering Worlds, as a Shepherd does a Flock of Sheep?"

Or if we suppose with others, that these are only as it were so many lighted Torches to shine upon us, who dwell on this small Globe (m), call'd the Earth: yet the Greatness of their Number, the Regularity of their Motions, the Beauty of their Countenance, and their benign and secret Influences, do brightly discover the Wisdom and Liberality of that Almighty Being who fix'd 'em there.

The Heavens declare the Glory of God, and the Firmament sheweth his Handy-work: Day unto Day uttereth Speech, and Night unto Night sheweth Knowledg (n). God sitteth upon the Circle of the Earth, and the Inhabitants thereof are as Grasshoppers: He stretcheth out the Heavens as a Curtain, and spreadeth them out as a Tent to dwell in (o).

When the Prophet had given an account of these wonderful Works of Creation, in the former Verse of our Text, he proceeds next to declare that the same God governs all

(l) Archbishop of Cambray's Existence of God, Chap. 8.

(m) Small, if compar'd with the whole Universe, or the Greatness and Multitude of the other Globes.

(n) Psal. 19. 1, 2.

(o) Isa. 40. 22.

natural Causes, and does by his infinite Power and Understanding order and dispose all the Accidents of the things he hath created.

He did not leave the Works of Nature, after he had made and establish'd them, without a Director, and suffer them to produce whatever strange Effects blind Chance might bring about by them; but continues to exercise a wise and powerful Providence over the Works of his Hand.

And the first thing of this nature which the Prophet asserts, is, that *when he uttereth his Voice, there is a multitude of Waters in the Heavens.*

By the uttering of his Voice, may be here meant the going forth of his Command: For the Clouds which carry such vast Quantities of Water over our Heads, and frequently drop it down to replenish the Earth, are but his Water-Pipes, which come and go at his Direction. When there is a clear Air, and the refreshing Beams of the Sun descend upon the Earth without interruption, immediately if a Command do but go forth from the God of Nature, the Clouds shall gather together in great Heaps over us, and bring a multitude of Waters in them: and when they are thus brought together, by the same Divine Command they send down those Waters upon us; not in great Spouts, which would be both unprofitable and pernicious to the World; but they admirably break into small Drops, which renders their Fall both safe and comfortable.

This gathering of the Waters together in the Heavens, and showering of them down upon the thirsty Earth, is very elegantly describ'd by *Elihu (p)*, *Behold, God is Great, and we know him not. With Clouds he covereth the Light, and commandeth it not to shine by the Cloud that cometh betwixt. He maketh small the Drops of Water, they pour down Rain according to the Vapour thereof; which the Clouds do drop, and distil upon Man abundantly.*

Or by God's Voice here, at the uttering of which there is such a multitude of Waters in the Heavens, may be intended the Thunder, which is commonly accompany'd with great Rains, and is frequently in Scripture call'd the Voice of God: Not only because it is what he hath made, and is obedient to his Command; but also because 'tis such a visible Discovery of his Greatness and Power, and that whereby he so often speaks Terror and Amazement to the Inhabitants of the World; for *who can thunder with a Voice like him?*

(p) Job 36. 26, 27, &c.

When he uttereth this Voice, there is usually a great multitude of Waters in the Heavens. Common Observation teaches every one, that at such a time the Clouds gather thick and black about us; and when the mighty Crack is heard, the Clouds break asunder, and the Waters contain'd in them are pour'd down with force, and in great quantities.

The Divine Philosopher before-mention'd, does, in a very lofty Stile, describe this wonderful Work of God to us also, when he says (a), *Hear attentively the Noise of his Voice, and the Sound that goeth out of his Mouth: He directeth it under the whole Heavens, and his Lightning to the Ends of the Earth; after it a Voice roareth: He thundereth with the Voice of his Excellency, and will not stay them when his Voice is heard. God thundereth marvelously with his Voice, great things doth he which we cannot comprehend.*

2. The next Instance given in our Text, of the Greatness and Power of God, is, that he causeth the Vapours to ascend from the End of the Earth.

What these Vapours are, by what natural Influence they are rais'd from the Sea, and moist Places; how they are carry'd aloft in the Air, and by what means they are condens'd, and then scatter'd upon the Earth, either in Dews, or Mist, or Small Rain; are philosophical Inquiries, not much to our present purpose: 'tis sufficient, that by all this they plainly declare the Wisdom and Goodness of that God, who made all these secret Influences of Nature, and directs them for the Benefit of Mankind.

By raising the Vapours in one part of the Globe, and causing them to distil in refreshing Dews upon another, the wise God makes the Waters to help the dry Land, and renders it temperate and fruitful. By this Method the cold and moist Places of the Globe are made to mitigate the Heat and allay the Thirst of the hotter Climates, which otherwise would be dry and barren: So excellent is that Harmony, and so subservient is one part to another, that it admirably displays the Wisdom of the Creator, and the Goodness of our indulgent Father to us.

'Tis by his Power the Vapours are rais'd up, either from the remote Parts of the Earth, or the Surface of the Waters; by his Wisdom their Motions are directed thro the airy Regions, and by his Understanding the Places are appointed where they shall fall to refresh the Earth. *By his*

(a) Job 37. 2.

Knowledge, saith the Wiseman (b), *the Depths are broken up, and the Clouds drop down the Dew*; i. e. the raising up of Vapours out of the deep and secret Places of the Earth, and the Time and Place of their falling again in a fruitful Dew, are both order'd by his infinite Wisdom and unsearchable Knowledge. Not the smallest Vapour can arise without his Direction, nor does it fall again but at his Command.

3. Besides this, our Text tells us, that *he maketh Lightnings with Rain*; or, as it may be render'd, for the Rain: which denotes not only that he is the Author both of Lightning and Rain, but that he does, after a wonderful and surprizing manner, intermix these contrary Elements of Fire and Water together, and make them subservient the one to the other.

Both appear at the same time, descend from the same Region; and tho so contrary to each other, seem both to break out of the same Cloud.

And this mixture is not more strange and surprizing, than it is beneficial to the World, and profitable to Mankind. By their contrary Qualities, the one temperates, and is an allay to the other, by which the pernicious Influences of either are prevented, and at the same time are made several ways advantageous to us; as both contribute to purify the Air, to purge away offensive Vapours, and render the Atmosphere healthful and pleasant to us.

If one of these were not kept in the Regions above us, how should the Vapours arise from the Earth? If the other were wanting, how must they be condens'd and caus'd to fall down again? But he has wisely made the Fire to meet the watery Cloud in the Air, that it may break and disburden it self upon us for our great Advantage. *These are part of his ways, but how small a Portion is heard of him* (c)? *The Works of the Lord are great, sought out of all them that have pleasure therein* (d).

4. The last Instance of God's Power and Greatness, mention'd in the Text, is, that *he bringeth the Wind out of his Treasures*. Not only the Thunder and the Lightning, the Rain and the Dew, but the Wind, that is commonly intermix'd with all these things, is part of the Treasures of the God of Nature. 'Tis what he sends or holds back, makes a Mercy or a Judgment to the World as he pleases.

But of this I shall speak more particularly, after I have consider'd the

(b) Prov. 3. 20.

(c) Job 26. 17.

(d) Psal. 111. 2.

Second Head of Discourse propos'd; and that is, to enquire into the Scope and Design of the holy Prophet, in making such a large and particular Enumeration of the wonderful Works of God. And there are two things, which I think, plainly appear to be the Design of all this.

1. To declare the Greatness of the God of *Israel*, and shew how infinitely he exceeds all the Idol Gods that were worship'd by the Nations round about them.

This the Psalmist tells us was his Design, when he makes a Representation of God and his Works, almost in the same words with those in our Text; *That we might know that the Lord is Great, and that our God is above all Gods (e).* 'Tis to help us to form right Notions of the Divine Majesty in our Minds, and not think him like our selves, much less dare to represent him by the Work of our Hands. And by the Verses following our Text it appears, that this was also one of the chief Designs of the Prophet, in giving us such a large Catalogue of God's wonderful Works: for he proceeds immediately after this to expose the Brutishness and Folly of those Men, who made graven Images, and worship'd the Work of their own Hands, which have neither Life nor Breath in them. *Every Man (saith he) is brutish by his Knowledg, every Founder is confounded by the graven Image; for his moulten Image is Falshood, and there is no Breath in them: they are Vanity, the Work of Error, in the time of their Visitation they shall perish; i. e. both the Men and the Gods they worship shall perish together, when our God brings forth his Judgments, and visits them with his Plagues. But then he adds, The Portion of Jacob is not like them, for he is the Former of all things. They must have very mean and unworthy Thoughts of God, that can imagine any Image they make, is able to represent him; or that any Picture they can draw, will help them to form right Ideas of him in their Minds. No! By these things they do but discover the Brutishness of their own Natures, and shew their gross Ignorance of the true God.*

Our God is great above all Gods, and there is none in Heaven or Earth to be compar'd with him: Behold his Works, and see! for the visible things that are made, declare his eternal Power and Godhead.

2. Another great Design, in giving this large Account of God's wonderful Works, is to make Men fear his Threatnings, and depend upon his Promises.

(e) Psal. 135. 5.

If we look into the Verses preceding the Text, we shall find many great and dreadful Threatnings against the Enemies of God, intermix'd with some Promises of Salvation and Happiness to his own People. Now that the one might tremble at his Threatnings, and expect the certain Execution of them; and that the other might receive the Promises, and live in the joyful hope of their Accomplishment: he shews that the Lord is a great and mighty God, who can do whatsoever he pleases in Heaven and Earth, and in all deep Places; that he threatens nothing but what he is able to execute; that he promises nothing but what is in his power to accomplish.

Who, that hardneth himself against this God, can think to prosper? Is any crafty enough to escape his Hand, or strong enough to resist his infinite Power? Let his Enemies be never so rich or numerous, never so wise or strong, he is able to bring upon them the Vengeance that he has threaten'd, and to execute the Judgments of his Mouth, and it shall not be in the power of all the Gods in whom they trust to save them. 'Tis natural to conclude, if he be a God that does such great and wonderful Works, that it must be a dreadful thing to fall into the hands of this living and true God; for who can know the Power of his Wrath?

This large Account of God's Power and Greatness, is also design'd to encourage his People to embrace the Promises, and live in the stedfast hope of their Accomplishment. Who is able to interrupt his Designs, or cause him to alter the thing that is gone out of his Mouth? Such a mighty God as this can never exceed in the Promises he makes, nor can any Difficulties prevent his doing the thing that he has spoken: *Blessed is the Man therefore that hath the God of Jacob for his Help, whose Hope is in the Lord his God (f); for he is great above all Gods, and his Glory is made known thro the whole Earth.*

Thirdly, But it is time I should come to that which is directly to our present occasion, and that is more particularly to explain and improve the last Instance mention'd in our Text, of the wonderful Works of God, viz. *That he bringeth the Wind out of his Treasures.* And here let us observe,

I. That the Wind is said to come out of God's Treasures.

(f) Psal. 146. 5.

And, 2. That when it does so, it is God himself that bringeth it forth.

By Treasures here, some understand those secret Places of Nature, from whence the Winds take their first Rise, which are only subject to the Knowledge and Inspection of the Almighty; the Rise and Causes of the Winds being a Secret more hidden from the inquisitive Mind of Man, than the other Works of God are.

And when the Scriptures say of God, *that he holdeth the Wind in his Fist*; some understand by it, not only that it is under his Power and Management, but also that this is a Secret, conceal'd by the Almighty from the most piercing Understanding, and not left to the common Discoveries of the Inquisitive, as the other Phenomena of Nature are.

Whether it takes its first Rise from the subterraneous Fires, or from certain Caverns and hollow Places in the Earth, or from a great Pressure of Vapours on the Atmosphere, are things but little understood, and depend more upon Conjecture than Demonstration.

Our Saviour tells us, Joh. 3. 8. *That the Wind bloweth where it listeth, and we hear the Sound thereof, but cannot tell whence it cometh, and whither it goeth.* We can't tell the particular Place where it takes its Rise, nor how far it goes before it ceaseth; why it blows sometimes this way, and sometimes that; sometimes it makes only a gentle Breeze, at other times rises to a violent Storm; why it sometimes goes on in a direct Line, at other times has a circular Motion: Whatever probable Conjectures may be made about these things, this only is certain, that it comes out of God's Treasures, and is more immediately under his Power and Management, than many other Works of Nature.

But I rather chuse to understand this Phrase, *He bringeth the Wind out of his Treasures*, to be an Allusion to the Custom of Kings and great Potentates on the Earth, who have their Treasures laid up in store against a proper occasion; either Treasures of Wealth to maintain their Pomp and Grandure, or Treasures of warlike Preparations, to make them terrible to their Enemies, and enable them to defend themselves and Subjects.

So the Great God, who is King of Kings, and Lord of Lords, has his Treasures in store, to bring forth upon occasion, either to defend his People, or destroy his Enemies. *Hast thou* (says God to Job) *enter'd into the Treasures of the Snow, or hast thou seen the Treasures of the Hail, which I have*

reserv'd against the time of Trouble, against the Day of Battel and War (b)? God has his Treasures of Snow and Hail, of Thunder and Lightning, of Winds and Tempests, which he can bring out as he pleases, either to manifest his own Greatness and Power, or to execute Vengeance upon his Enemies, and strike with Terror all those who harden their Hearts against him.

2. When the Wind cometh out of this secret Treasury, it is God himself that bringeth it forth.

The Winds are not only a part of God's Works, but they are also in a special manner under his Power and Direction. This is true of the common and ordinary Winds, but more especially of those that are violent, and bring about extraordinary Events; and therefore they are call'd, *the Breath of God* (i), as being that which he sendeth forth or retains, makes hot or cold, raises high or keeps low, as he pleases.

Tho Satan be call'd *the Prince of the Power of the Air* (k), because all the Dominion and Power he executes is confin'd to these lower Regions; yet this is to be consider'd for our Comfort, that 'tis a limited and restrain'd Power. The Almighty reserves the Government of these things in his own hand, so that Satan cannot send or stop one Breath of Air without a Divine Permission.

And the pretended Power of Conjurers and Witches, to raise or lay the Winds, is all Cheat and Delusion; for God only holds the Wind in his Hand, and brings it out of his Treasury when and how he pleases.

Sometimes he brings it forth in great Mercy and Kindness to the World, to purify the Air, to drive away infectious and offensive Vapours, to refresh the Fruits of the Earth, and to promote the Health and Trade of Mankind.

And many of us are scarcely sensible how kind and indulgent our heavenly Father is to us upon this account: We live in the Air, and must be continually taking it in to moisten and nourish the Lungs. If it were not kept in a perpetual agitation by Winds, it would not be fit for Respiration; and the Vapours that arise daily from the Waters and Earth, would quickly suffocate all that breathe in it.

A standing Water does not sooner poison the Fish that are put into it, than a pent and stagnated Air would destroy the Life both of Man and Beast. But the wise and bountiful God of Nature keeps it in a continual Motion, by which means it affords both Health and Pleasure to his Creatures that live in it.

But

(b) Job 38. 22, 23.

(i) Job 37. 10.

(k) Eph. 2. 2.

But sometimes God is pleas'd to bring the Wind out of his Treasures in Wrath, and to execute his just Judgments upon the guilty Inhabitants of the Earth: That which is in it self so great a Mercy, and so necessary to our Subsistence, he can easily make a dreadful Calamity, and the quick Executioner of his Judgments.

The Lord hath his way in the Whirlwind, and in the Storm, and the Clouds are the Dust of his Feet (1); i. e. he does sometime, by this Method, convince Sinners of the Greatness of his Power, and make them feel the weight of his Wrath; and when he comes forth to execute Vengeance, 'tis common for him to make the Clouds his Chariot-Wheels, and to ride upon the Wings of the Wind.

And tho the Wind be so thin and weak a Body in it self, when God brings it forth to execute his Judgments, he arms it with such Strength and Violence, that no Power or Art can be able to withstand it; but the most stately Fabrick upon the Earth, and the best contriv'd Vessel upon the Water, shall be dash'd to pieces by it. The strength of the Hand that moves it, can make it cause the whole Earth to shake, and the Inhabitants thereof to tremble with Fear.

From this general Account of the Wind, I shall take occasion to discourse more particularly of that great and dreadful Storm, which we are met together this Day to commemorate: And that I may do this, so as to answer the pious Design of such a Commemoration, I shall,

1. Give you a brief Account of that great and violent Storm of Wind, and remind you of some of the most remarkable Circumstances of it. And,
2. Shew you what Improvement we ought to make of the remembrance of these things.

The dreadful Storm and Tempest, of which I am to give you some Account, was in the Year 1703. It began on Friday Night the 26th of *Novemb.* and continu'd to blow with prodigious Violence till about six or seven the next Morning: it was on this Day indeed that it rose to the greatest height, and did the most Damage, tho it blew very hard several Days both before and after.

It is affirm'd by all, who have writ any Account of this Calamity, that it exceeded any Storm that has happen'd in the Memory of Man, or that can be found in any History. The Storm which we had in *England* in *February* 1661. was indeed very great and dreadful, and most Parts of *England*

(1) Nahum i. 3.

felt the sad Effects of it, as appears by the Account publish'd the same Year (m). The two Storms in *Holland*, in the Years 1674 and 1675, of which Sir *William Temple* gives a particular Account (n), were very terrible, and did great Damage to their Houses, Churches and Ships, and made way for such Inundations of Water, that it was fear'd that whole Province would be lost: Yet none of these are comparable with that which we now commemorate, for the violent Force of it, the Length of its Continuance, the prodigious Extent which it ran, and the innumerable Damages done by it.

'Tis impossible to represent the Terror and Amazement with which the Generality of the Nation was struck by this Judgment: The rushing Noise of such a mighty Wind, the falling of Houses, the clattering of Tiles, Bricks and Windows; the Cries of the Affrighted and Distress'd, together with the Horror of so dark a Night, attended in some Places with Thunder and Lightning, made it a most frightful and amazing Scene, and such as caus'd some of the stoutest Hearts to tremble.

In this great Calamity the People knew not where to run for Safety: If they tarry'd in their Houses, these were so shook by the Wind, as if they would quickly fall upon them, and bury them in the Rubbish, as happen'd to some: if they attempted to make their Flight, there was still more apparent Danger; for the Bricks, Tiles, and Stones flew with such force, and so thick in the Streets, that whatever Danger appear'd within doors, it was still worse without.

About eight a Clock, the Wind being greatly abated, the People began to appear out of doors; the Fury and Distraction of the Night past was visible in every Face, and all Mouths were full of the Mischiefs and Accidents that the Wind had occasion'd; and every body's first Work was to enquire after and visit their Friends and Relations, rejoicing to find each other alive after so imminent Danger.

The Desolations made in the Countries, and at private Seats, were not less than those in Cities and Towns: A great number of Timber and Fruit-Trees were torn up by the Roots, whole Parks ruin'd, Orchards laid flat, great Walls and Fences of prodigious Length thrown down, as well as many Barns and Out-houses; the Stacks of Hay and Corn blown up into the Air, and so scatter'd abroad as not to be got together again; and in many Places the great Trees were thrown so thick across the Roads, that there was no travelling for Man or Horse.

(m) Vide *Mirabilis Annus*.

(n) Sir *William Temple's* Account of the *Netherlands*.

But the greatest Damages were those done upon the Water. In the Harbours the Ships were thrown in heaps upon one another, and their Rigging torn to pieces. Those at Sea were some of them thrown upon the Quick-sands, where in a little time they were swallow'd up with all the Souls that were in 'em: others dash'd to pieces upon Rocks and Shelves; and others by the Violence of the Waves sunk directly down to the bottom, not giving the least warning to those miserable Wretches that were on board 'em. So that the Number of Men that were kill'd upon the Land, and the much greater Number that were lost at Sea, added much to this Calamity.

In *December* following there came forth a Proclamation, appointing a general Fast on this sad Occasion (o), in which there was a large Account given of this Storm, and the Damages done by it: and because it is done in few Words, express'd with such a Sense of Humiliation and Piety, and will be acknowledg'd to be an authentick Relation, and sufficient Proof of what I have said of it, I think it will not be amiss to recite that part of the Proclamation.

Her Majesty's Words are these: "Whereas, by the
"late most Terrible and Dreadful Storms of Wind, with
"which it hath pleas'd Almighty God to afflict the greatest
"Part of this our Kingdom, on *Friday* and *Saturday*, the
"26th and 27th Days of *November* last, some of our Ships
"of War, and many Ships of our Loving Subjects, have
"been destroy'd and lost at Sea, and great Numbers of our
"Subjects, serving on Board the same, have perill'd; and
"many Houses and other Buildings of our good Subjects
"have been either wholly thrown down and demolish'd, or
"very much damnify'd and defac'd, and thereby several
"Persons have been kill'd; and many Stacks of Corn and
"Hay thrown down and scatter'd abroad, to the great
"Damage and Impoverishment of many others, especially
"the poorer sort; and great Numbers of Timber and other
"Trees have, by the said Storm, been torn up by the Roots
"in many Parts of this our Kingdom. A Calamity of this
"sort so Dreadful and Astonishing, that the like hath not
"been seen or felt in the Memory of any Person living in
"this our Kingdom; and which loudly calls for the deepest
"and most solemn Humiliation of us and our People:
"Therefore out of a deep and pious Sense of what we and
"all our People have suffer'd by the said Dreadful Winds

(o) The Queen's Proclamation, dated *December* 12. 1703.

“and Storms (which we most humbly acknowledg to be a
 “Token of the Divine Displeasure, and that it was the in-
 “finite Mercy of God that we and our People were not
 “thereby wholly destroy’d) ——— have resolv’d, and do
 “hereby command, That a General and Publick Fast be
 “observ’d, &c.”

This is still only a general Account of that great Calami-
 ty: But some time after there came forth a more large and
 particular Relation of it, collected from most parts of the
 Kingdom, and confirm’d by very good Authorities (p).

This Collector went on to number the Trees that were torn
 up, till it amounted to above 250,000; but finding there would
 be no end of the Particulars under this Head, he proceeded
 no further.

Above 400 Windmills were over-set and broken to pieces,
 and Barns and Out-houses beyond number.

More than 800 Dwelling-houses were by this terrible
 Blast thrown down, in most of which the Inhabitants receiv’d
 great Wounds and Bruises, and many lost their Lives.

The Churches, tho generally built with Stone, and cover’d
 with Lead, were not secure from this mighty Blast; above
 100 of em were uncover’d, and from some the Lead was
 thrown an incredible distance; besides several, which had their
 Steeples and Battlements entirely destroyed.

The City of *Bristol* did not only suffer immediately from
 the Wind, but so high a Tide was occasion’d thereby, as did
 above 100,000 *l.* Damage to the Merchants Goods.

It caus’d such a strong Tide in the River *Severn*, as broke
 down the Banks, overflow’d a vast Tract of Land, and
 drown’d 15000 Sheep, besides other Cattel: In this one Place
 the Damage was computed to about 200,000 *l.*

That useful Sea-Mark, the Light-House upon the *Eddystone*
 at *Plimouth*, tho it was built with uncommon Art and Strength,
 and had born several great Storms, was not able to stand this
 Blast: And the ingenious Contriver of it, Mr. *Winstanly*, be-
 ing there, perish’d together with those that dwelt in it.

In the River of *Thames*, by the Watermens Account, there
 were at least 500 Wherries, 300 Ship-boats, and 100 Ligh-
 ters and Barges, intirely lost, beside a much greater Number
 of each that receiv’d considerable Damage.

The Ships lost in this mighty Tempest, are computed by
 some to be 300, tho others reckon a less Number.

(p) The Storm, or a Collection of the most Remarkable Casualties and Dis-
 asters which happen’d in the late Dreadful Tempest both by Sea and Land.
 Printed Anno 1704.

But that part of the Calamity which should most affect us, is, the Number of Souls who by this dreadful Storm were blown into Eternity; many of which, it is to be fear'd, were very much unprepar'd for so sudden a Change.

120 are known to have lost their Lives by the Fall of Houses, Chimneys, &c. 200 more were grievously wounded and bruised only in the City of London, and Places adjacent.

There were drown'd in Rivers, and cast away at Sea, no less than 8000 Souls.

Amongst those that perish'd upon the Land; that Great and Pious Divine the Bishop of Bath and Wells deserves a particular mention: And amongst those lost at Sea, that Brave and Valiant Commander Rear-Admiral Beaumont is to be number'd.

And now, all this is but a Part of the Damages done in our own Nation, besides what dreadful Effects it had in *Holland, France*, and other Countries.

Is not this then a Night to be remember'd? Should such a Terrible and Extensive Judgment as this pass off without our calling it often to mind, and humbling our selves for those provoking Sins that brought down so great a Judgment?

The Fire of *London* is annually commemorated, and was indeed a great Calamity; yet is it not comparable with this, either for the Greatness or Extent of the Damages done by it: nor is it to be nam'd with this Terrible Storm, for the Number of Souls that perish'd in it.

That indeed was begun, and carry'd on, by our treacherous and cruel Enemies, the Papists: But this was a plain Indication of God's Anger, and a Judgment coming more immediately from Heaven it self upon us.

Let me therefore only beg your Patience a little longer, while I shew you what Improvement we ought to make of the Remembrance of these things.

1st, The Remembrance of this Great and Dreadful Judgment should raise in our Minds an awful Sense of the Greatness and Power of God; and cause us to fear before him. The Design of the Almighty, in such uncommon and terrible Discoveries of his Power, is to make his Name great throughout the Earth, and to cause Men to stand in awe of his Judgments. By such Instances as these we may learn, that God is the best Friend or worst Enemy, that our Life and all our Happiness is in his Power. If he be for us, who can be against us, so as to do us any real harm? but if he be against us, what Power can protect us?

What

What Skill can secure us? or what Allies are able to defend us from his Vengeance? Who is a Match for the Almighty? or who ever harden'd themselves against him and prosper'd? His Magazine is fill'd with Stores, and he is able to bring all sorts of Judgments out of his Treasury. This Enemy is able to attack Sinners every way at once, by Sea and by Land, in Body and Goods, in House and in Family; and that which is still more dreadful, he can reach their Hearts and Consciences, and make them a Terrour to themselves: and if all these will not bring them to Repentance, he can and will at last cast both Body and Soul into Hell. We are too apt to affright our selves without just Cause, and to fear where no Fear is. *But I will (says our Saviour) forewarn you whom you shall fear: Fear him, which after he hath killed, hath Power to cast into Hell (q).* Who would not fear so great a Lord, and tremble at his Presence?

2dly, When we commemorate this great Judgment, it should bring into our Minds those past Sins and Follies by which we contributed with others to the bringing down so great a Calamity. It was Sin that occasion'd all those Desolations and terrible Judgments that have been in the World from the beginning of it. God did not bring a Flood to drown the Old World, till he saw that the Wickedness of Man was great in the Earth; and that every (r) Imagination of the Thoughts of his Heart was only evil continually. God did not rain Fire and Brimstone upon the Cities of *Sodom and Gomorrah*, until there were not ten righteous Persons to be found in 'em (s).

The Sins of *Niniveh*, that great City, came up to Heaven, before God sent his Prophet to pronounce its Overthrow (t).

When we call to Remembrance therefore this great Judgment, let us not forget our Sins, by which we were instrumental to this publick Calamity. It will do us but little good to revive the Memory of this dreadful Storm in our Minds, if that don't lead us to remember with Shame and Humility those Iniquities by which we thus provoked God to Anger most bitterly.

After God has visited a Nation with Judgments, he expects this as the Effect of it: *I hearken'd, and heard (says God) but they spake not aright; no Man repented him of his Wickedness, saying, What have I done? every one turned to his Course, as the Horse rusheth into the Battel (u).*

(q) Luke 12. 5.

(r) Gen. 6. 5.

(s) Gen. 18. 32.

(t) Jonah 1. 2.

(u) Jer. 8. 6.

It is very probable, that there are but few present who did not suffer more or less in this Calamity: 'Tis yet more probable, that there are none of us but what contributed by our Sins to the bringing of this dreadful Judgment; and therefore may, in some measure, say, as *Jonah* did in the Storm he met with, *I know that for my sake this great Tempest came upon us* (w).

3dly, The Remembrance of this great and terrible Storm should lead us to consider the Obligations we are under to God for our Preservation in that time of uncommon Danger, and what Returns we have made since for so great a Mercy.

Did God spare you when so many perish'd in a few Hours? Did He grant you a Reprieve for so many Years, when many were cut off in their Sins, and sent quick to Hell? What effect has this had upon you? Are you better fitted and prepar'd for Death now than you were then? As the Death of some then was very quick and dreadful, so the Preservation of others was as strange and remarkable. Some were within a step or two of being dash'd to pieces by what was blown down from the Houses, and yet escap'd; others had their Houses thrown down upon them, and they buried in the Rubbish, and yet were taken out again without any personal Damage; some by the same Wave that sunk the Ship under them, were thrown either upon the Shore, or on board another Vessel, which prov'd the means of their Preservation.

These were remarkable Deliverances indeed, and call aloud for Thankfulness and Gratitude: and how many that are here present were indulg'd with such kind and favourable Providences, I know not; but sure I am, that we have all reason to adore the Divine Mercy, to bless God that we are alive after such a Desolation; and to say with the Prophet, *It is of the Lord's Mercies that we were not consum'd, and because his Compassions fail'd not.*

Had God given but a little more Force to that great Tempest, there had not been a City, nor a Town, nor an House standing in *England*. A few Degrees more of Violence added to it, would have buried thousands where it buried but one. But God was pleas'd, in Mercy to this Nation, *to stay the rough Wind in the Day of the East-Wind*, and thereby prevent an universal Destruction. What Obligation then are we under both of Thankfulness and Obedience?

Ingratitude is a detestable Crime amongst Men; but then is it clothed with the greatest Guilt, when 'tis committed against a kind and indulgent God. There are two Instances of Ingra-

(w) *Jonah* 1. 12.

titude on this account, that have come to my hand, which I can't forbear mentioning on this Occasion.

The one is of a Sea-man, who, when the Ship he was in was dash'd to pieces upon the *Goodwin Sands*, was the only Man of 273 that was saved; but the Storm continuing, the second Ship he got into perish'd after the like manner, and this Man only escap'd with his Life: Nay, the third Ship he was on board of perish'd; and he, by some Providence of the like nature, escap'd and got safe to Shore in a small Vessel (x). Now three such miraculous Deliverances as these, one would think, should have deeply affected his Mind, and made him resolve not to go on in any former Course of Wickedness: And yet, in about two Hours after, this very Man was found in an Ale-house drinking, and swearing, and playing at Cards with his profane Companions. O! monstrous Ingratitude, and unparallel'd Wickedness!

But this was only a private Case, and the Crime of a particular Person. The other Instance I have to mention, is of a more publick and flagrant nature, and was acted in this very Town: for this Storm was hardly over, before it was made a Jest upon the Stage; and the Plays, call'd *Mackbeth*, and *The Tempest*, were acted twice within a Week after, and one of them on the very first Night following: in which they mimick'd this dreadful Judgment; and at the representing of Thunder and Lightning, the falling of Houses and Chimneys, and the breaking of Legs and Arms, the profane Audience were pleas'd to clap to an unusual length.

The Representation of that, which but a little before had made their Faces pale, and their Hearts tremble, is now made the Subject of their Sport and Laughter. Lord! what Folly and Ingratitude is wrapt up in the Heart of Man? and who but a God of infinite Patience could bear with such daring Provocations? But I hope none present have Sins of this nature to reflect upon.

4thly, The calling again to Remembrance this dreadful Storm, so long after it is past, should revive in us those good Impressions that were then made by it, and fix 'em the deeper in our Hearts. Shall all those good Thoughts and Resolutions then taken up, be blown away and come to nothing? Let us call to mind what Frame we were then in, and what Thoughts we had when we heard the Voice of God from the Cloud; when the Earth seem'd to tremble under us; when Distress and Anguish was upon us, and all Faces gather'd Paleness.

(x) The 1st Ship was the *Mary*, a 4th Rate; the 2d the *Northumberland*, a 3d Rate; the 3d was the *Sterling-Castle*: out of which 64 were sav'd with himself.

Did not some of the stoutest-hearted Sinners then tremble, and were not the Thoughts of their past Sins a bitter Morfel to their Souls? Did not many, who had not pray'd for a long time before, then fall upon their Knees, and cry earnestly to God, and make Vows of serving him for the future, if he would but spare them this time?

Tho, now you are out of danger, you may think Sin a light matter; did you not find it a grievous Burden and Weight upon your Souls then? Tho now you may cry, 'tis time enough to repent and prepare for another World; did you not then think you had delay'd it too long, and fear'd there was no hope left, and resolv'd, if God would spare you that once, you would delay these great Concerns no longer? Now perhaps you are not much terrify'd with the Thoughts of Death and a future Judgment, because you look upon them as things at a great distance: But how great and awful did these seem to you, when you beheld them as just coming upon you!

Call back those serious Thoughts, those just Apprehensions you then had of God and a future State; bring again to remembrance the Resolutions you took up, and the Vows you then made, and resolve they shall not depart from you till you are made better by them, and have perform'd unto God your Vows.

5thly, Let us consider, That tho this Storm be past, yet it was only a Fore-runner of Greater Judgments, if we don't repent of our Sins, and turn from the Error of our Ways: That God, by this terrible Tempest, only gave us warning of what he can and will do, if we continue impenitent and unbelieving.

Tempests have commonly been the Fore-runner of greater Judgments, to such Nations as have not been humbled and reform'd by them: And it has been God's usual Method to begin with smaller Judgments first; and if these don't succeed, to proceed to greater.

Read the Threatnings of God against his own People the Jews: Lev. 26. 21, 22, &c. *If ye will walk contrary unto me, and will not hearken unto me, I will bring seven times more Plagues upon you, according to your Sins.* And then He goes on to denounce still greater and greater Judgments: If great Drought and Scarcity would not humble and reform them, then he threatens to let in the wild Beasts upon them, to destroy their Children and their Cattel: If this would not do, then he would send the Sword amongst them to avenge his Quarrel: If they still went on in their Disobedience, then to the former Judgments he threatens to add Famine; and after that, to sweep them away with the Pestilence.

If lesser Judgments have not their Effect, greater and more terrible shall succeed in the room of them: For Men to continue in a Course of Sin, after such Warnings and plain Intimations

mations of God's Anger, argues great Stupidity and Hardness of Heart; such must certainly sin against great Light and Knowledge, and against many Resolutions and Vows to the contrary: and all these Circumstances tend greatly to aggravate their Guilt, and provoke a just God to visit them with yet more dreadful Storms of his Wrath.

6thly, and Lastly, Let the remembrance of this dreadful Storm lead us to the Consideration of that Great and Notable Day of the Lord which is yet to come; I mean, the Day of Judgment: that Great Day of his Wrath, which will infinitely exceed any thing that was seen or felt in the Storm, of which I have been speaking.

Then the Angels, that stand at the four Corners of the Earth to hold in the four Winds (a), shall let them loose with all their Rage and Violence: Then the guilty Sinner shall not only hear the Noise of his Chariot-Wheels, but shall see the Son of God himself coming down from Heaven in Flames of Fire, with all his mighty Angels, to take Vengeance on the Disobedient and Unbelieving; and this Appearance will be with such Majesty and Terror to the Wicked, that they shall call to the Rocks and Mountains to fall upon them, to hide them from the Face of him that sitteth upon the Throne, and from the Wrath of the Lamb: Then the Sun shall be darken'd, and the Moon turn'd into Blood; the Sea and the Waves shall roar, and Mens Hearts fail them for Fear. In a word, the Earth shall pass away with a great Noise, and the Heavens shall melt with fervent Heat.

If this Storm was so dreadful, what will that be when the Vials of the Wrath of God shall be pour'd out upon the World? If we found our selves so affrighted and terrify'd at this uncommon Shock, how shall we be able to stand in that Great Day of his Wrath? if we have not secur'd an Interest in Christ, and obtain'd the Forgiveness of our Sins at the Hand of God, before that Dreadful Day come upon us.

If God's Voice in the Storm and the Whirlwind was so terrible to the Sinner, and begun such Horror and Confusion in his guilty Mind; what will the last Sentence produce in him, when the universal Judg shall say, *Depart from me ye Cursed into everlasting Fire, prepar'd for the Devil and his Angels?*

But as for the Righteous, they shall have a Place of Defence and Safety. In this universal Confusion, they shall be receiv'd into the Joy of their Lord, and remov'd into those calm and peaceful Regions, where there is no Sin nor Sorrow, where there is no Fear, nor Confusion, where there is not the least Indication of God's Anger; but an eternal Rest and Peace in the Enjoyment of his Presence and Favour. To which happy State, God in his infinite Mercy bring us all safely at last, for the sake of Jesus Christ our Lord and Saviour. Amen

(a) Rev. 7. 1.

